

turning away from Bible truth to soft words and fair speeches, the wealth and latter-day apostasy of the church, and world-wide evangelization before the coming of Christ; all these and many others are being plainly fulfilled at the present time.

(3) Future prophecies. (a) The awful judgements that will soon befall Turkey. Dan. 11: 40 37, Rome, and all the leading Gentile nations of the world. (b) The final restoration of Israel at the second coming of Christ. (c) The Premillennial reign of Christ. The anti-scriptural doctrine of Post Millennialism locks more than half of the Bible, upsets the present plan of salvation, makes God's plan a failure, constantly blasts the hope of the Christian, makes it impossible to obey the plainest commands in the Bible, takes away the strongest incentive to a holy life, unites the world and the church in the vain attempt to introduce the Millennium by evolution, and, the worst of all, breeds infidelity by mystifying the plainest literal truth of the Bible. Postmillennialism was hatched in the fourth century. The church said the millennium had come; but it proved to be a Millennium of blood. Over 50,000,000 saints were martyred by the church that said we have brought the Millennium. The Bible clearly teaches that the Millennium will begin after the second coming of Christ. We are commanded to look and pray continually for his coming. This would be impossible if Postmillennialism was true. The millennium will not come by evolution but after a crisis. We are now on the eve of the last apostasy. The great churches are losing in numbers and more in power. "The common people" who accepted Christ gladly are hating the church. The city churches are being emptied. We have presidents in our colleges, who twenty-five years ago would have been barred from the communion table for infidelity. They are now the leading spirits of our leading colleges, planting the seeds of infidelity in the minds of the rising generation. Infidel graduates are filling our pulpits in many cases. The church statistics of New York city show, that the churches, with all their millions spend for buildings, costly music, costly preachers, highly educated ministers did not add as many souls to the churches as the forty missions conducted by the common people without a dollar of salary. This is an example of what is taking place in all the leading cities of the civilized world. The Holy Ghost is driven out and the spirit of the world has taken his seat.

May the Lord teach the Brethren church to build upon the Apostles and prophets, Jesus Christ himself being the chief cornerstone.

We desire to be clearly understood regarding the subject of education. We do not oppose education, but we object to exalting education to a position that it does not occupy. This makes the educated enemies to true education. The fear of God is the beginning of true knowledge. All the college education obtainable does not teach the A.

B. C's of the knowledge of God. God only accepts what he does in us by the Holy Ghost. We may know the things of man, by the spirit of man; but know man knoweth the things of God, but by the Spirit of God. Hence an education is beneficial only so far as it develops the natural ability to receive the supernatural. Until he learns this he will depend more upon education as he receives and less upon God. If he makes education a secondary matter, using it to develop his natural ability to receive the Holy Ghost, then the more of it he has the more of the Holy Ghost he will be able to receive, and he will become a great blessing to the masses.

5. World wide Evangelization. If we had been taught missions a tithe as much as Trine Immersion, perhaps all would be interested in the subject, and our church would be much larger, much more spiritual, and the whole gospel would have been carried in many heathen lands long ago. Trine Immersion should not be taught less, but Mission a hundred-fold more. All who study the missionary subject impartially, will be a missionary.

(1) Every Christian should pray daily for home and foreign missions.

(2) If he can only give a mite, part of it should for missions.

(3) Every believer ought to go into the mission field or be a missionary while staying by the stuff.

(4) Every Christian should try to be impartial in the spread of the gospel. To keep 99 cents for one-tenth of the human race, and give one cent to nine-tenths is not manifesting the impartial wisdom that comes from above. Yet this is what the mass of Christendom are doing. We ought to be ashamed, fear and tremble, and repent instead of opposing foreign missions. I appeal to you in the name of Jesus to study the mission cause. I believe we have enough unselfish men and women in the Brethren church, if they were but acquainted with the missionary, to arouse the whole church upon world-wide Evangelization.

The man who does not believe in missions is an infidel, and he who is acquainted with missionary history and makes no effort to save the heathen is worse.

Let the motto of the Brethren church be—"The Whole Gospel for the Whole World."

Home Circle

A LITTLE SERMON ON FARM LIFE

REV. DR. HENRY WALLACE

I am accustomed to attend meetings during the course of the year in about four States, these meetings being more or less closely connected with agriculture. I think of the similarity between farmers and farming communities in Illinois, Iowa, Kansas, and Nebraska. I believe I have never known of an evening meeting in connection with a farmers' institute, board of agriculture, stock-breeders' meeting, or any meet-

ing of that nature, where the speakers selected their own subjects but what they selected a subject more or less closely connected with morals and with life. That teaches me that there is a great deal of what I would call unconscious religion in the minds of the farmers of these States; that there is more religion than appears in the churches; that there is more in religion than attending worship, attending church, singing psalms or hymns. And so long as this is true, so long as speakers unconsciously touch, as it were, spontaneously touch this chord that vibrates between man and God, this country is safe. Were it not for the farm school, the country and village church, I would despair of my country. The cities of this Union would rot in three generations if it were not for the life that is pumped into them constantly, that flows into them constantly from the farm school and the farm church and the village school and the village church, that respond to farm influences and are folded and shaped by them. Let us look into it a little more closely.

THE FARM BOY AS A RULER

What is it that makes the farm boy a ruler among men? What is it that makes him take into his hands the great enterprises of the city, the ministry of the gospel, the pleading of the law, the great enterprises of the country? What is it? Is it because he is made the better able than the town boy? Not much. Some, but not much. The bad boy that wants to go to the devil will go in the country and in the best neighborhood in the country. The boy that is well bred and well born and has three or four generations of good blood behind him will live a clean life in the worst hole in the worst city in America. For it was written of old, not as a decree of the Almighty, but as a statement of a fact: "Visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep my commandments." So, my friends, while heredity is a tremendous power for evil, grace is greater, and the heredity of good is more powerful than the heredity of evil. What is it that gives the farm boy the greater leverage? The fact that the farmer, from the time his boy can pick up chips and take them to his mother, he learns to work, to be proud of his work. He has the instinct of work developed in him, just as you have the instinct of trotting in your colts or pulling in your drafts. What has the professional man in town for his boy to do? Can the doctor's boy help him in his practice? Can the lawyer's boy help him in his practice? Can the preacher's boy help him in his pastoral work?

The country boy lives close to nature. He knows where the squirrels have their holes, where the birds have their nests. He knows the passion of the clouds. Some boys learn to pray when it begins to thunder. (Unfortunately, they sometimes quit when